

X.6.15 The blessing, which the Lord supreme has bestowed upon the fast-moving wind, that bliss-bestowing blessing the venerable king (Rajā Varuna) has put on. That verily, yields truth (Satyam) to him, more and more, morrow to morrow. With that may you destroy the malicious enemies.

X.6.16 The blessing, which the Lord supreme has bestowed upon the fast-moving wind, putting on that blessing, the enlightened ones have conquered all the worlds by war (yudhā). That, verily, yields victory to them, more and more, morrow to morrow. With that may you destroy the malicious enemies.

X.6.17 The blessing, which the Lord supreme has bestowed upon the fast-moving wind, this same bliss-bestowing blessing the bounties of Nature has put on. That, verily, yields all to them (feminine), more and more, morrow to morrow. With that may you destroy the malicious enemies.

X.6.18 The seasons (rtavaḥ) have put on that; groups of seasons have put on that. The year, having put that on, sustains all the beings.

X.6.19 The intermediate quarters (antardik) have put that on; the mid-regions have put that on. May this blessing, produced by the Lord of creatures, put the malicious enemies under me.

X.6.20 Atharvans (those, who seek the Lord supreme within themselves) have put it on; the descendants of Atharvans have put it on. With them the mighty Angirasas (luminous as burning charcoal due to their knowledge) broke through the castle of the robbers (dasyūnām purah). with that, may you destroy the malicious enemies.

- X.6.21** The ordained Lord (dhātṛ) put that (blessing) on; He formed all that exists (bhūtam). With that, may you destroy the malicious enemies.
- X.6.22** The blessing, destroyer of the life-destroyers, which the Lord supreme has bestowed upon enlightened ones (devāḥ), that same blessing has come to me with virility and lustre.
- X.6.23** The blessing, destroyer of the life-destroyers, which the Lord supreme has bestowed upon the enlightened ones, that same blessing has come to me along with kine, with goats (ajāḥ) and sheep (avibhiḥ), with food and progeny.
- X.6.24** The blessing, destroyer of the life-destroyers, which the Lord supreme has bestowed upon the enlightened ones, that same blessing has come to me along with rice (brīhi) and barley (yava), with magnanimity and prosperity.
- X.6.25** The blessing, destroyer of the life-destroyers, which the Lord supreme has bestowed upon the enlightened ones, that same blessing has come to me along with the stream of honey (madhu) and of purified butter (ghṛta); the blessing with the sweet drink (kīlāla).
- X.6.26** The blessing, destroyer of the life-destroyers, which the Lord supreme has bestowed upon the enlightened ones, that same blessing has come to me along with 'īge .ṛ (ūrjayā), and strength (payasā) with wealth (draviṇa) and splendour (śrī).

- X.6.27** The blessing, destroyer of the life-destroyers, which the Lord supreme has bestowed upon the enlightened ones, that same blessing has come to me along with dignity (tejas) and impetuosity (tviṣi), with fame (yaśa) and glory (kīrti).
- X.6.28** The blessing, destroyer of the life-destroyers, which the Lord supreme has bestowed upon the enlightened ones, that same blessing has come to me along with all sorts of prosperity (bhūtibhiḥ).
- X.6.29** May the deities grant me this blessing for my development - the overpowering, domination-increasing, and rival-killing blessing.
- X.6.30** I put on (this blessing) along with knowledge and dignity. May it be propitious to me. Rivalless, destroyer of rivals (asapatnaḥ, sapatnahā), may it put my rivals under me.
- X.6.31** May this blessing, born of the bounties of Nature, and for whose milked out essence these three worlds wait, make me superior to my hateful enemy. May this blessing mount upon me for raising me to the crowning supremacy.
- X.6.32** What devāḥ (enlightened learned beings), what pitṛs (elders) and common men (manuṣyāḥ) subsist upon, may I with that blessing rise to the highest eminence, and top position.

X.6.33 Just as seed grows on a fertile land tilled with a plough-share, even so may the progeny, cattle and food of all kinds grow with me (or for me).

X.6.34 O blessing, promoter of sacrifice, on whomsoever I put you, the propitious, him may you urge to supremacy, O blessing, fetching a hundred priestly fees (śata-dakṣiṇa).

X.6.35 O fire-divine, this fuel is piled up here; enjoying it may you blaze up with oblations. In him, the cognizant of all (jātavedasi), kindled well with knowledge, may we find favour, well-being, progeny, vision, as well as cattle.

Skambhaḥ - Adhyātmam

X.7.1 In which part of him the austerities (tapas) abide; in which part of him the eternal law (ṛta) is laid where the vow (vrata), in which part of him resides the faith (śraddhā); in which part of him is the truth (satya) well-established ?

- X.7.2** From which part of him the fire (agniḥ) blazes up; from which part blows the impetuous wind (mātariśvan); from which part of him the moon (candramas) traverses across measuring out a part of the mighty skambha (the support of the universe).
- X.7.3** In which part of him the earth (bhūmiḥ) is situated; in which part is situated the midspace (antarikṣa); in which part (of him) the sky (dyauḥ) rests well set; in which part is situated that which is above even the sky (uttaram-divaḥ) ?
- X.7.4** Whither desiring to attain, the fire (Agni) flame upwards, whither desiring to attain blows the impetuous wind; whither desiring to attain the eddying streams flow; please tell me of that Skambha; which of so many indeed, is He?
- X.7.5** Whither go the half-months, whereto the months and also the year; whither go the seasons and the supplementary seasons; tell me of that Skambha; which of so many indeed, is He ?
- X.7.6** Whither desiring to attain, the two young maidens of different appearance, known as day and night, run accordant with each other; whither to attain the water flow onward; tell me of that Skambha; which of so many indeed, is He ?
- X.7.7** Firmly setting on which the Lord of creation holds all the worlds; tell me of that Skambha; which of so many indeed, is He ?

- X.7.8** Whatever the highest, the lowest and the intermediate was created by the Lord of creation (prajāpati) in all forms - in how much of that the Skambha entered ? And how much was that which he did not enter ?
- X.7.9** How much the Skambha has entered the past ? And how much will he enter the future ? One part of him that He has turned into thousands, how much the Skambha has entered therein ?
- X.7.10** Wherein the worlds (lokān) and the treasures (kosan), the actions (āpaḥ) and the knowledge (brahma) reside, thus the people know; wherein lies the non-existent (asat) as well as the existent (sat); tell me of that Skambha; which of so many, indeed, is He ?
- X.7.11** Where the austerity (tapah) becoming aggressive (parākramya) holds on to the higher vow (vrata) wherein the righteousness (ṛta) and faith (śraddhā), action (āpaḥ) and knowledge (brahma) are set together; tell me of that Skambha, which of so many, indeed, is He ?
- X.7.12** Wherein the earth, the midspace and the sky are firmly set; wherein the fire, the moon, the Sun and the wind stand in their places; tell me of that Skambha; which of so many, indeed, is He ?
- X.7.13** In whose one part all the thirty-three (33) enlightened ones (deva) sit meditating (samāhita) tell me of that Skambha; which of so many, indeed, is He ?

- X.7.14** Wherein the first-born (prathamajāh) seers, the Ṛk verses, Sāmans (praise songs), Yajus (sacrificial formulas), the great spiritual knowledge (Atharva hymns) and the sole seer (ekarsi) abide; tell me of that Skambha; which of so many, indeed, is He ?
- X.7.15** Where the immortality (amṛta) as well death (mṛtu) are set together in the Puruṣa (the Cosmic man); ocean is whose veins, that lie within the Puruṣa; tell me of that Skambha; which of so many, indeed, is He ?
- X.7.16** The four quarters (pradiśaḥ) stand out as whose most prominent arteries (nāḍyaḥ); wherein the sacrifice (yajña) shows its might; tell me of that Skambha; which among so many, indeed, is He ?
- X.7.17** They who recognize the Lord supreme in Puruṣa (the cosmic man), they know the Paramaṣṭhi (the Lord of the highest abode). He, who knows the Parameṣṭhi and He, who knows the Eldest Lord supreme (jyeṣṭha Brahma), they come to know the Skambha (the support of the universe).
- X.7.18** He, whose head is the fire (vaiśvanara) beneficial for all men; whose vision (cakṣuḥ) are the Angiras; whose limbs are the travelling celestial bodies (Yātavaḥ); tell me of that Skambha; which among so many, indeed, is He ?
- X.7.19** Whose mouth (mukha) they say, is the Lord supreme, the tongue (jihvā) is the honeyed string (madhukaśā) and the udder (ūdhah) is Virāj, they say tell me of that Skambha; which of so many, indeed, is He ?

- X.7.20** Out of whom they chipped off the Ṛk verses; out of whom they hewed the Yajus (sacrificial formulas); Sāmans (praise songs) are whose short hair (on the body); and Atharvan hymns of Angiras are whose mouth (mukha); tell me of that Skambha; which of so many, indeed, is He ?
- X.7.21** The non-existing (asat) branch of Him, the people think to be the well-established and, as if, the supreme. And the others, who worship that branch, think it to be existing (sat) and real.
- X.7.22** Wherein the Adityas (twelve suns of the year), the Rudras (vital breaths) and the Vasus (treasures) are contained; wherein the past and the future and all the worlds are properly placed; tell me of that Skambha; which of so many, indeed, is He ?
- X.7.23** Whose precious treasure (nidhi) the thirty-three enlightened ones (33 devas) always guard; whoever knows that treasure now, which, O enlightened ones, you so carefully guard?
- X.7.24** Where the enlightened ones, who have realized the Lord supreme, worship the eldest Lord supreme, whoever knows them directly and surely, he shall become the knower, the realizer.
- X.7.25** Great (brhantah) are called those bounties of Nature, that have sprung from the non-existent (asatah). That non-existent is just a part of the Skambha, so the wise man say.

X.7.26 Where the Skambha, starting creation, reproduced the old one (purānam) that old one, they consider to be only a part of the Skambha.

X.7.27 In whose parts of the body, the thirty-three enlightened ones (33 devas) have divided themselves - only they, who have realized the Lord supreme, know those thirty-three enlightened ones.

X.7.28 People know the golden fetus (hiranyagarham) as the supreme and indescribable; it was the Skambha, that first seeded that golden fetus in the universe.

X.7.29 Within the Skambha (the support of the universe) are the worlds contained; within the Skambha is the penance (tapah); within the Skambha, I have known you directly, all of which is contained in the resplendent Lord (Indra).

X.7.30 Within the resplendent Lord (Indra) are the worlds (lokāḥ) contained; within the resplendent Lord is the penance (tapah); within the resplendent Lord the eternal law (ṛta) is reposed. O resplendent Lord, I have known you directly (pratyakṣam), all of which is contained in the Skambha.

X.7.31 Before the Sun (rise) and before the dawn (uśasaḥ), (one) calls out his name by name (nāma namnā). As the ever-unborn comes into being first, he attains that self-luminance, superior to which there nothing exists.

X.7.32 The earth is whose base (foot or prama), the midspace whose belly, and who has made the sky his head, to him, the Eldest Lord supreme, let our homage be.

X.7.33 Whose eye is Sun and (also) the moon, that becomes new again; who has made the fire his mouth, to him the Eldest Lord supreme let our homage be.

X.7.34 Whose in-breath (prāṇa) and out-breath (apāna) is the wind; whose eye are the Angiras; who has made the quarters his sense- organs, to him the Eldest Lord supreme let our homage be.

X.7.35 The Skambha (support of the universe) sustains both these heaven and earth; the Skambha sustains the wide midspace; the Skambha sustains the six wide-spread mid-quarters (pradiśaḥ) the Skambha has entered all this whatsoever.

X.7.36 Who, coming into existence from the toil of the penance, pervades all the worlds completely; who has made the devotional bliss (Somam) all his own, to that Eldest Lord supreme let our homage be.

X.7.37 How is it that the wind (vātaḥ) never rests still ? How is that the mind (manaḥ) never rests still ? Seeking what truth (satyam), the waters (āpaḥ) never rest still ?

- X.7.38** A mighty (deity) worthy of worship (is there) in the midst of this existence, extending into heat at the surface of the flood (salila-prṣṭha) - in Him the bounties of Nature, whatsoever, find shelter, like the branches of a tree around its trunk.
- X.7.39** To whom, with their two hands, with two feet, with speech, with hearing, and with vision, to whom the measureless the enlightened ones always offer unmeasured tribute; tell me of that Skambha; which of so many, indeed, is He ?
- X.7.40** The darkness is kicked away from Him; He is removed away from evil; within Him are all the three lights (trīṇi jyotīṃṣi) that are in the Lord of creatures.
- X.7.41** He, who knows the golden reed (hiranya-vetese) that stands in the flood, he, indeed, is the hidden (guhya) Lord of creation.
- X.7.42** Two single maidens of diverse appearance, are weaving a six-pegged warp (ṣaṇ-mayukham) approaching it again and again. One of them spreads out the yarns (laṇtuṇstirate); the other one lays them. They do not take rest; nor do they come to the end (of their work).
- X.7.43** Of these two, who are as if dancing, which one is superior, this I do not know for sure. The (cosmic) man weaves it, sprinkles it; the man wears it in the sorrowless world.

X.7.44 These pegs hold heaven steady. They have made the Saman Chants the shuttles for weaving.

Adhyātmam

X.8.1 Let our homage be to him, the Lord supreme, who superintends all that ever was, and all that ever will be, and all (that now exists); His only is heavenly bliss.

X.8.2 These two, the sky and the earth, stand fast fixed apart by the Skambha (the support of the universe): All this, which has soul and which breaths and which winks, verily is in the Skambha itself.

X.8.3 Three kinds of manifested Natures, creatures have moved across our sight. The others now enter around the cosmic glows. The mighty Lord (the Sun) stands with in the worlds; wind the space. The Yellow one entered the yellow-ones. (Also Rg. VIII.101.14)

X.8.4 The fellys are twelve; the wheel is one, the naves are three; who knows of it ? Three hundred and sixty spokes have been fixed therein; the nails that are immoveable as well as moveable.

- X.8.5** O vivifier (savitr) know this for sure; six are pairs of twins and one singly born. They seek relationship in him, who among them is born alone.
- X.8.6** Though manifest, it lies concealed, as if, in a cave, an ancient name and a great place. Therein is well established all this, that which moves and that which breathes.
- X.8.7** One-wheeled, one-fellied, and thousand-spoked it moves forward and returns backwards as well. With its half it has created all the beings; where is that which is its other half ?
- X.8.8** The five-horsed car moves in front of them; yoked side-horses follow it while drawing. Unmoving it is visible, not its motion. What is far, that is quite near; what is near, that (in fact) is very far.
- X.8.9** This is a bowl with opening on the sideways and bottom upward; glory of all forms is deposited in it. Therein sit together the seven seers, who have become the protectors of this great one.
- X.8.10** That (verse), which is applied in the beginning and which (is applied) in the end, which is applied on all the occasions with which the sacrifice proceeds forward - which of all the verses is that one, this I ask you.

- X.8.11** That which moves, flies or stands, and which breathes, or breathes not, which winks and which has come into being, that one of universal forms sustains the earth. Being assembled, that becomes one only.
- X.8.12** The endless stretches out in many directions; the endless, and that, which has its ends, meet together. The Lord of the sorrowless world goes discerning both of them, knowing the past as well as the future of it.
- X.8.13** The Lord of creation moves into the womb, unseen, he is born in various forms. With one half he creates the whole universe of his other half, what sign is there to indicate ?
- X.8.14** Him, carrying water upwards, just like a water-bearer with her vessel, all people see with their eyes, but not all realize him with their mind.
- X.8.15** He dwells afar with the full; he is left afar by the deficient. At the center of this existence, there is a mighty (deity) worthy of worship; to him the rulers of the kingdoms bear tribute.
- X.8.16** Wherefrom the Sun arises and wherein he sets (goes to his eternal home), that, indeed, I hold supreme; none whatsoever surpasses Him.

- X.8.17** They, who describe the knower of all this is to be known as recent, medieval or ancient, all of them describe only the Sun, the second and the threefold swan (hamsam).
- X.8.18** Two wings of this golden-coloured swan are spread out for a thousand days while he flies towards heaven. Carrying all the enlightened ones on his breast (urasi), he goes watching over all the beings.
- X.8.19** By truth he blazes above; by knowledge he looks down correctly, by vital breath he breaths sideways, within whom rests the chiefest (Lord supreme).
- X.8.20** Whoso verily knows two (fire-producing) churning sticks (araṇī), with which the (spiritual) wealth (vasu) is churned out, he may consider himself to be knowing the Chiefest Lord; he may know the great Lord supreme.
- X.8.21** First he came into being footless (apād). He in the beginning bestowed heavenly bliss. Becoming four-footed, capable of enjoying, he took to all sorts of enjoyment (bhojanam).
- X.8.22** Capable of enjoyment (bhogyah) shall he become, and also he shall eat plenty of food (annamādad), whoever worships the eternal ~ (sanātanam) the bestower of superiority (uttarāvantam).

X.8.23 They proclaim Him to be eternal. But He may become new again even today. Day and night are reproduced, each one from the two forms which the other wears.

X.8.24 A hundred, a thousand, ten thousand, a hundred million, an innumerable wealth is laid in Him. That they strike upon even as He looks on. And therefrom this Lord shines forth here. (śatam = 100; sahasram = 1000; ayutam = 10000; nyarbudam = a hundred million)

X.8.25 There is one, that is finer even than a hair; also there is one, that is not visible at all (that is visible as if nothing). The deity, that embraces them firmly, is dear to me.

X.8.26 This auspicious one (woman) is unaffected by age; an immortal in the home of a mortal. For whom she was made, he (sleeps); he, who made her, has grown old.

X.8.27 You are the female; also you are the male; you are a lad as well as a damsel. It is you, who growing old, totter with a staff (daṇḍena). When coming into existence, you are face to face with each and every thing.

X.8.28 You are the father of all these, and also their son. You are the eldest among these and also the youngest. Surely He is the sole Lord, who has entered (our) mind (heart). Though born first of all, He is still in the womb.

X.8.29 From the full it takes out the full, the full is impregnated with the full. May we know today that, wherefrom that is impregnated.

X.8.30 She is eternal indeed, eternal by birth . She, the ancient, has subdued all. Mighty deity of dawns, shining bright, she appears with each and every one, that winks.

X.8.31 Indeed there is a deity Avih (the protectress) by name, girt by divine law. With her beauty these trees are green, garlanded with green (leaves).

X.8.32 Him, so close, He deserts not. Though so close, the other does not see Him. Look at the Lord's art that never dies nor decays.

X.8.33 Those voices are inspired by the unprecedented one; these tell correctly as it is: Telling so where they go, that they call the great Lord supreme.

X.8.34 Wherein the enlightened ones and the human beings are set like spokes in the nave - I ask you that flower of waters and where that has been placed enveloped in illusion (māyayā hitam).

- X.8.35** Inspired by whom the wind blows; who hold the five quarters in unison; the bounties of Nature that consider themselves above the sacrificial offerings - which of them are the conductors of waters (apām netāḥ).
- X.8.36** One of them resides on the earth; one has pervaded the midspace; one among them, who is the main supporter, holds the sky; some of them guard all the quarters.
- X.8.37** He, who knows the wide-spread thread, into which these creatures have been woven, and he, who knows the thread of the thread, may realize the great Lord supreme.
- X.8.38** I have realized the wide-spread thread, into which these creatures have been woven, and I have realized the thread of the thread and also that, which is the great Lord supreme.
- X.8.39** When between the sky and the earth, the all-consuming fire moved forth burning up there, where those having one wife only stood far away, where then was the atmospheric wind?
- X.8.40** Into the waters the atmospheric wind had entered. The bounties of Nature had entered the floods. The great one stood as the measurer of the space; the purifying wind entered the green vegetation.

X.8.41 As if with something nobler than the Gāyatrī, He strode forth into the immortality. They, who harmonize Sāman with Sāman - where was that unborn seen ?

X.8.42 He the root of riches, the acquirer of treasure, illumines by his functions all forms and figures; the divine impeller, like the bounties whose law is truth, stands like the Supreme Lord, the Lord of resplendence is the battle for wealth and prosperity. (Also Rg. X.139.3)

X.8.43 There is a lotus having nine orifices and wrapped with strands. Therein abides a mighty being having soul; verily the knowers of true knowledge know that.

X.8.44 Free from desire, self-possessed, immortal, self-existing, contented with bliss and lacking nothing in any respect (is he): knowing him alone, the self-possessed, undecaying and ever-young self, let one never have any fear of death.

Śataudanā (Hundred Rice Dishes)

X.9.1 May you bind the mouths of those, who intend to commit sin; may you hurl this adamant weapon upon the rivals. The Śataudana (worth a hundred measures of rice) cow, first given by the resplendent Lord, is destroyer of rivals of the worshipful sacrificer.

X.9.2 O cow, may your skin (carma) be the altar; may the short hairs (loma), that are yours, be the sacred grass. This girdle (raśanā) holds you fast. May the cloud dance above you.

X.9.3 May your tail-hair (bālah) be the water-sprinkless (prokṣaṇī); O inviolable (cow), may your tongue cleanse you. Becoming clean and worthy of worship, O Śataudana, may you go to heaven.

X.9.4 He, who brings a Śataudana to maturity, he gets all his desires fulfilled. All his priests (ṛtvijah), being pleased, behave properly.

X.9.5 He, who gives away a Śataudana with cakes (apūpa) ascends to heaven, where that third height (tridiva) of the sky lies.

X.9.6 He obtains those worlds, that are celestial and also that are terrestrial - he, who gives away a Śataudana, made bright with gold (kṛtvā). (kṛtvā = fee paid in gold to priests),

X.9.7 O divine one, they, who keep you calm, and who bring you to maturity, all of them will protect you well. O Śataudana, be not afraid of them.

- X.9.8** From the south the young sages (vasavaḥ), from the north the brave soldiers (maruts), and from the west the old sages (āḍityāḥ) will guard you. As such, may you excel even the Agniṣṭoma (the fire sacrifice).
- X.9.9** The enlightened ones, the elders; and men, and also the gandharvas (sustainers of earth) and apsarasas (they who move in waters) all of them will guard you. As such, may excel even the Ātirātra (the night-long or whole night sacrifice).
- X.9.10** He, who gives away a Śātaudana, obtains all the worlds - the midspace, the sky, the earth, the suns, the cloud-bearing winds, and the quarters.
- X.9.11** Sprinkling purified butter, the blessed, divine one will go to the enlightened ones. O Śataudana, may you not harm him, who has brought you to maturity. May you go to heaven.
- X.9.12** The enlightened ones, who dwell in the sky, who dwell in the midspace, and those, who dwell on earth - for them may you always yield milk, melted butter and honey as well.
- X.9.13** May your this head, your this mouth, these two ears and your these two jaws, yield to your donor mingled curd (āmikṣā), milk, melted butter, and honey as well.

- X.9.14** May your these two lips, these two nostrils, these two horns, your these two eyes, yield to your donor mingled curd, milk, melted butter and honey as well.
- X.9.15** May your these lungs (kloma), this heart, the pericardium (purītat) with the throat, (kanthikā), yield to your donor mingled curd, milk, melted butter and honey as well.
- X.9.16** May your this liver (Yakṛt), these two kidneys (matasnā), these entrails and your these intestines (antra), yield to your donor mingled curd, milk, melted butter and honey as well.
- X.9.17** May your this large intestine (plāśih) this rectum (vaniṣṭhuḥ) these two paunches (kukṣī) and your this skin, yield to your donor mingled curd, milk, melted butter and honey as well.
- X.9.18** May your this marrow (majjā), this bone (asthi), this flesh (māṁsa) and this blood (lohita), yield to your donor mingled curd, milk, melted butter and honey as well.
- X.9.19** May your these two arms (bāhū) or fore-legs, these two shanks, these two shoulders and your this humps, yield mingled curd, milk, melted butter and honey as well. (Bāhū = fore-legs; doṣaṇī = shanks ; kakut = hump ; aṅsau = two shoulders)
- X.9.20** May your these neck-bones, these shoulder-bones, these side-bones and these ribs, yield to your donor mingled curd, milk, melted butter, and honey as well. (grīvā = neck bones; skandha = shoulder bone; pṛṣṭhī = side bones, parśavaḥ = ribs)

- X.9.21** May your these two thighs, the two knee-joints, these two hips and your this rump, yield to your donor mingled curd, milk, melted butter and honey as well.
- X.9.22** May your this tail, your these tail-tufts, this udder, and your these teats, yield to your donor mingled curd, milk, melted butter and honey as well.
- X.9.23** May your these shanks (part of the leg from ankle to knee), these dew-claws, these pasterns (part of the leg between the feet lock joint and the hoof) and your these hoofs, yield to your donor mingled curd, milk, melted butter and honey as well. (Richarāḥ-pasterns).
- X.9.24** May your this hide, O Śataudana, and these hairs, O inviolable one, yield to your donor mingled curd, milk, melted butter and honey as well.
- X.9.25** May your breasts be the two sacrificial cakes smeared with purified butter. Making them your two wings, O blessed one, carry him, who has brought you to maturity, to heaven.
- X.9.26** The grain of rice, which has been in the mortar, or on the pestle, or on the hide, or which has been in the winnowing-basket, or which the purifier wind has shaken off, may the adorable Lord, the Cosmic sacrificer, make that (grain of rice), a good offering. (ulūkhala = mortar; musala = pestle; carma = hide; śūrpa = winnowing-basket)

X.9.27 These divine waters, rich in sweetness and dripping melted butter, I place separately in the hands of the intellectual persons (brahmaṇām). The desire, with which I sprinkle you may all that be fulfilled completely. May we become the masters of the riches.

Vaśā (praise of cosmic cow)

X.10.1 O inviolable (cosmic cow), our homage be to you while being born; homage be to you also when you have been born. Homage be to your hair (bāla), hoofs (śapha) and shape (rūpa).

X.10.2 Whoever knows the seven heights and knows the seven distances, whoever knows the summit of the sacrifice, let him accept the vaśā (cosmic cow).

X.10.3 I know the seven heights; I know the seven distances; I know the summit of the sacrifice; also I know the bliss shining in her.

X.10.4 By whom the heaven, by whom the earth, by whom these waters are well preserved, that vaśā (cosmic cow), yielding a thousand streams, we call here with our prayer.

- X.10.5** A hundred milking vessels, a hundred milkers, a hundred defenders are there to back her. Even the enlightened ones, who breathe within her, know her only one aspect.
- X.10.6** With sacrifice as her feet, with food as her milk, with sustenance as her breath, famous all over earth, the Vaśā, the wife of the rain-cloud, excels even the enlightened ones with sacred knowledge.
- X.10.7** O Vaśā, the fire divine has entered you; the devotional bliss (or Soma the curative principle) has entered you. The rain-cloud is your udder, O blessed one; O Vaśā, the lightnings are your teats (stanāḥ).
- X.10.8** O Vaśā, first you yield waters as your milk; secondly, the fertile lands; thirdly, O Vaśā, you yield kingdom, food and milk.
- X.10.9** When being invoked by the old sages, you approach, then the resplendent one (Indra) makes you drink a thousand bowls of Soma (the cure juice).
- X.10.10** When, favourably inclined, you approached the resplendent Lord, the bull called you. Angered at this, the slayer of the nescience (vṛtrahā) took your strength, the milk, away.

- X.10.11** What milk the angry Lord of riches took away from you, O Vaśā, that same (milk) the sorrowless world preserves even today in three vessels (triṣu pātreṣu).
- X.10.12** That Soma (the cure-juice) the divine Vaśā carries there, where the unflinching seeker, properly consecrated, sits upon the golden sacred grass (hiraṇya barhiṣi).
- X.10.13** United is she with Soma (the cure-juice), united also with all the footed creatures; the Vaśā stands over the ocean together with the sustainers of earth (gandharvas) full of strife (kalitbhiḥ).
- X.10.14** United is she with the wind, united also all the winged creatures; bearing Ṛk verses and the Sāmans (the songs) the Vaśā dances upon the ocean.
- X.10.15** United is she with the Sun, united also with all, who see; bearing lights the benign Vaśā looks beyond the Ocean.
- X.10.16** O fosterer of righteousness, decked with gold, when you stand there, the ocean, turning into a horse, covers you, O Vaśā.

X.10.17 The auspicious ones, the vaśā, the directing deity and also the sustenance, come and meet there, where the unflinching seeker, properly consecrated, sits upon the golden sacred grass.

X.10.18 The Vaśā is the mother of the prince; the Vaśā is your mother, O sustenance. The weapon of the Vaśā is the sacrifice; out of it springs forth the thought.

X.10.19 One drop rose high upwards from the summit of the Lord supreme. From that, O Vaśā, you were born. Therefrom was born the hotṛ priest.

X.10.20 From your mouth the gāthās (legendary verses) have come; from your neck bones has come the strength; from your belly the sacrifice is born, and from your teats the rays (raśmi).

X.10.21 From your two fore-legs and two hind legs the motion (ayana) is born; from your entrails the devourer germs (atrā) are born and from your belly the plants have sprung forth. (earmābhyām = from two fore-legs; sakthi bhyam = two hind legs).

X.10.22 O Vaśā, when you entered into the belly of the venerable Lord (Varuṇa) then the seeker (brahma) of the Lord supreme called you up. Surely he knew your guidance (netram avet tava).

X.10.23 All trembled at the fetus being born of her, who never gives birth. Who has, thus, given birth, her they call the Vaśā. Formed by scientists (brahmabhiḥ) he, surely, is her kin (bandhuḥ).

X.10.24 He, the one, assembles the warriors, who is, verily, her sole controller. The sacrifices turn into energies; the Vaśā becomes the eye of the energies.

X.10.25 The Vaśā (Cosmic Cow) accepts the sacrifice; Vaśā sustains Sun; within the Vaśā has entered the cloud along with the Lord supreme.

X.10.26 It is only the Vaśā, what they call immortality (amṛtam), they worship vaśā as death (mṛitu); Vaśā has become all this - the enlightened ones (devāḥ), the mortal men (manusyāḥ), the life-destroyers (asurāḥ), the elders (pitarāḥ) and the seers (ṛṣayah)

X.10.27 Whosoever knows thus, let him take hold of the Vaśā. Thus the all-footed (perfect in every respect) sacrifice pours out milk for the donor without any resistance.

X.10.28 Within the mouth of the venerable Lord (Varuṇa), there are three tongues (tisraḥ jihvāḥ) shining bright. The one, which shines in the middle of them, is the Vaśā, difficult to take hold of.

- X.10.29** The seed of the Vaśā got divided into four parts; one fourth are the waters (āpah), one forth the immortality (amṛta), one fourth the sacrifice (yajña), and one fourth the animals (paśavah).
- X.10.30** The Vaśā is heaven, the Vaśā is earth, the Vaśā is the omnipresent Lord (Viṣṇu), the Lord of creatures (Prajāpatih). They, the perfectible (sādhyāḥ) and the young sages (vasavah), drink the milk which the Vaśā yields.
- X.10.31** They, the perfectible (sādhyāḥ) and the young sages (vasavah) who have partaken of the milk of Vaśā, certainly long her milk even in the world of the Sun.
- X.10.32** Some milk devotional bliss out of her; some obtain fat (fertilizing power) from her. They, who give a cow to him who knows thus, go to the third, the most sacred of the heavens.
- X.10.33** By donating a cow to the intellectual persons, one wins all the worlds. Surely within her is set the righteousness (ṛta), the knowledge (brahma) and the penance (tapas) as well.
- X.10.34** On the Vaśā the enlightened ones (devāḥ) subsist, and also men (manuṣyāḥ). The Vaśā has become this all, as long and as far as the Sun over looks (vipaśyatī).

Here ends Kāṇḍa X
Hymns 10, Verses 350
